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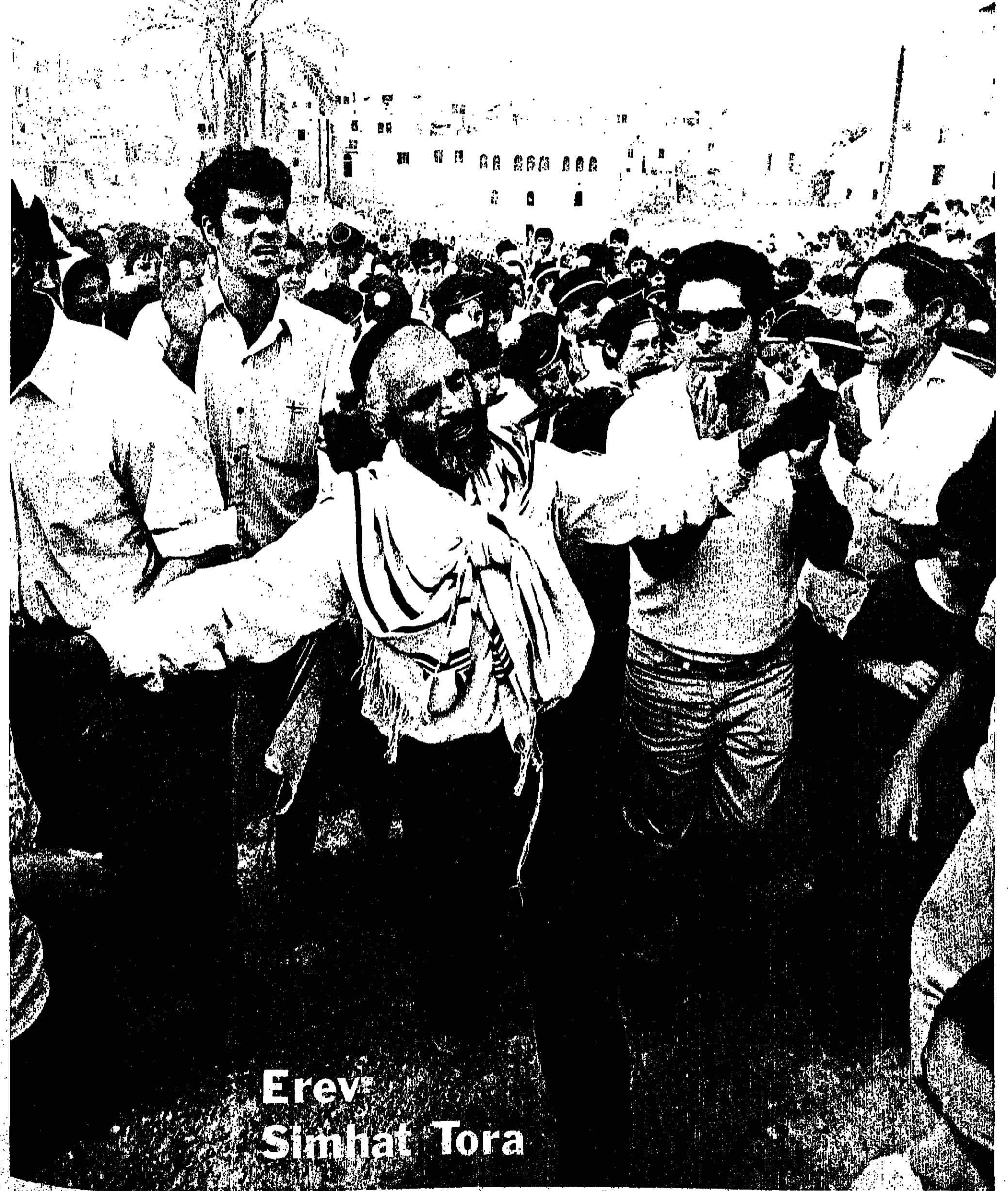
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THE JERUSALEM  
**POST MAGAZINE**



Erev  
Simhat Tora

הכרזה מן השבוע



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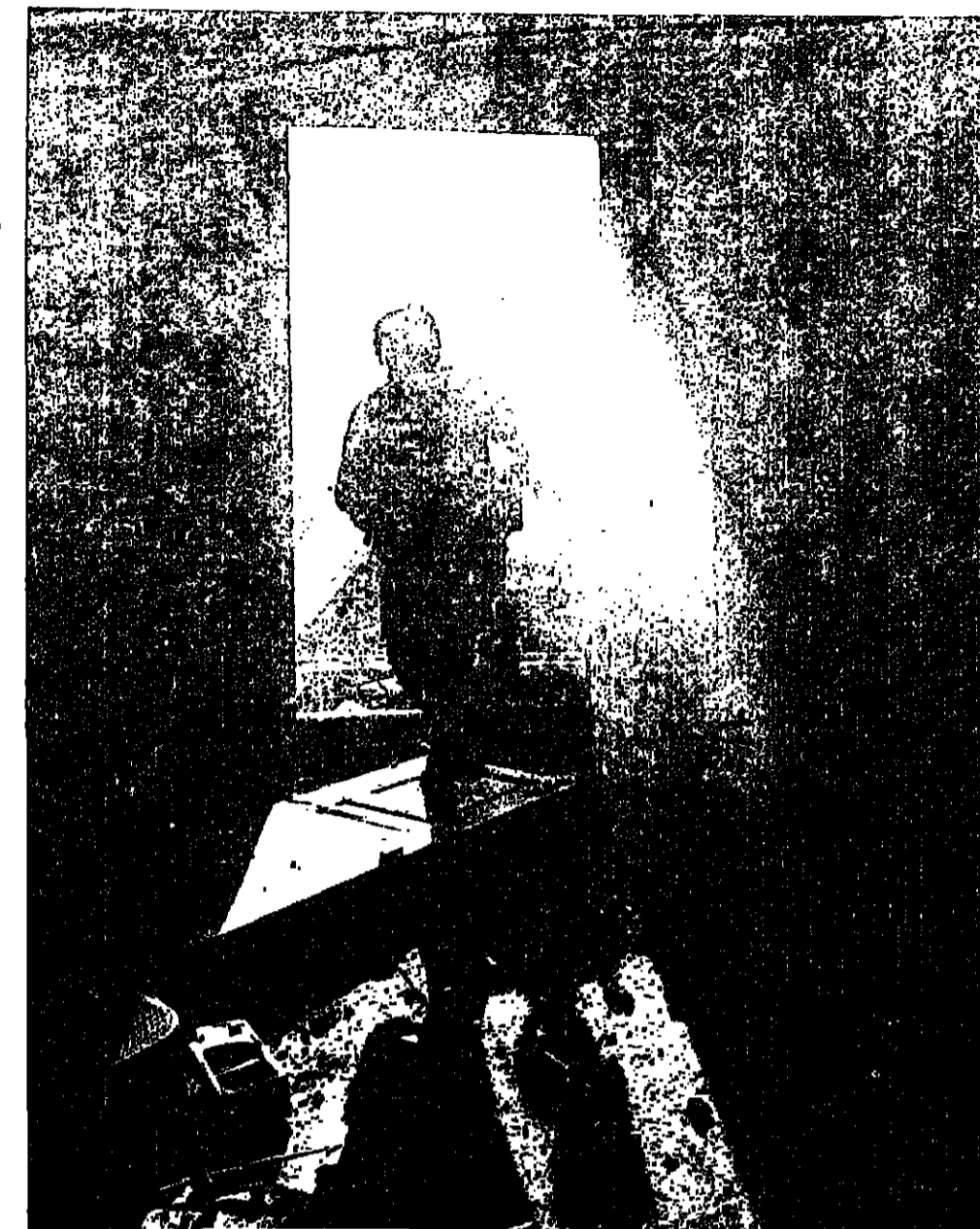
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Cover photo, of Succot aliyah 'regel pilgrimage to the Western Wall, is by David Rubin.

## Perspective on the terror war

*Israel must take the initiative in combating the new wave of attacks by Arab terrorists operating outside the Middle East. But there is a difference between doing something and publicizing it, writes Aluf (res.) Haim Herzog, former chief of Israel's Military Intelligence.*



Micha Bar-Am

**PARADOXICALLY** enough, the stepping up of a terror campaign by Arab extremists in Europe against Israel and other objectives is indicative of terrorist failure on the main field of battle. One can, indeed, relate the degree of failure to the intensity of the operations abroad.

After the Six Day War, the Marxist Popular Front for the Liberation of Palestine, headed by George Habbash, began operations against Israeli objectives abroad, particularly Israeli planes and offices. Its operations there were derided by Fatah, which pointed out that the field of battle was Israel and Israel-held territory. The battle Fatah waged in Israel and Israel-administered territories was won by the Israel security forces and the Israel Defence Forces. The elimination of the terrorist bases in Jordan by King Hussein's forces completed the operation. When the centre of terrorist operations was transferred to the Lebanese and Syrian borders, Israel, continuing this policy, proceeded to make the cost of operation so expensive for the Arab states, as to dissuade them, from time to time, from supporting these incursions.

So, with little to show for their efforts and without the military potential necessary for success, al-Fatah decided to resort to the methods of the Popular Front, thus admitting failure on the main field of battle.

Wishing to maintain an outward appearance of respectability and not to seem to have abandoned their original principle of carrying the battle into the enemy's own country, they created a front organization known as Black September. This is, in fact, an operational unit of Fatah designed to carry out those very activities which, at an earlier stage, Fatah itself disparaged.

From a military and political point of view, when a so-called resistance organization avoids fighting on the main battlefield and resorts to such spectacular and heroic operations as shooting up children in a school bus, or employing Japanese to kill innocent Puerto Rican pilgrims or gunning down unarmed athletes bound hand and foot, it is fair to say that they are, by their own acts, admitting failure. It may also be said that instead of being a national organization fighting for a cause they have become an international nuisance and menace of major proportions.

#### Correcting imbalance

It is very important that the current terrorist operations abroad be viewed in a proper perspective, because the headlines these operations have been given have tended to create a complete imbalance in the overall picture.

In order to dampen the morale of the terrorists involved, and to present a correct balance both to the Arab and to the Jewish population throughout the world, a determined effort has got to be made to emphasize the background against which these operations are taking place.

They are taking place against a background of three full years of cease-fire, of Arab armies incapable of launching a war against Israel, of growing co-existence between the Jewish and Arab populations within the Israel-administered territories in the fields of agriculture, tourism, trade, industry and labour, of an Israel which this year has been host to over 150,000 Arab tourists from all over the Middle East.

If ever there was need for a stepped-up information campaign to put the picture into proper perspective, both at home and abroad, it is today.

An analysis of the events which led to the tragedies that have occurred of late, both in Munich and in London, shows that they

might have been avoided, at least in part, but for negligence and absence of precautions. A ruthless and dastardly war such as the one now being waged by desperate men who are losing their struggle requires a maximum of alertness, while not forgoing one iota of Israeli presence anywhere in the world. It would be very serious indeed if the normal Israeli presence commensurate with our international trading, commercial, cultural, scientific and political activities were to be curtailed. Just as, in those difficult years when Fedayeen activities along the borders were supported by Arab armies, Israeli units continued to patrol right up to the armistice lines knowing very well that they were likely to be attacked, so today there can be no diminishing of the Israeli presence anywhere. This is what the terrorists seek and this is what they must not achieve.

#### Favourable conditions for settlement

The present effort being made by the terrorists comes against a background of a Middle East which is imperceptibly but gradually becoming ready for some form of accommodation. Never, indeed, have the conditions been so favourable for reaching an agreement, even if only a partial one. Day-to-day developments vis-a-vis Jordan, and the signs from Egypt, indicate that the stage is gradually being set for some form of progress. These have, no doubt, added impetus to the terrorists, determined as they are to nullify such advances towards peace. But the reaction of the Arab countries after the Munich tragedy only lends weight to the very obvious assumption that the terror must be regarded as part of the general Arab assault on Israel.

The Arab governments, by their activities, by the support they give to the terror organizations, and by the diplomatic cover they provide for the active members of those organizations, are directly involved in this war. They cannot be absolved. They must be held responsible and they must realize that war, like peace, is indivisible. It knows no limitations and no boundaries.

ISRAELI pressure on the neighbouring countries, such as the operations in the Lebanon, can only be part of a general offensive. On their own they can be of little avail. Obviously, Israel must take a leading role in encouraging the security services of the world to curb terrorist activities and, above all, must be a main and important source of intelligence.

This may require a re-adaptation of Israel's intelligence thinking and intelligence evaluation to a more flexible approach. There is reason to believe today that the security services of many countries will cooperate, because they realize that such terrorist activities may begin with Israel but do not end with Israel. They are proving to be a serious problem within those countries themselves.

It is essential to discourage a new tendency which we never knew in the past, namely, open conjecture about the type of operation required in such cases. By the very nature of things, this must be clandestine if it is to succeed. Israel must take the initiative in the matter, but that is about the limit of the discussion which should be permissible. Nations act in these matters in accordance with unwritten conventions and on the basis of tacitly agreed discretion; but beyond that, no nation ever engages in public discussion as to what ought to be done.

Israel's task today is to seize the initiative and to turn the hunters into the hunted. There is no reason why what has been successfully accomplished in the past and never publicly discussed, should not succeed again.

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THE President got a dream that the Asian problem was becoming extremely explosive and that God was directing him to act immediately to save the situation... As the President has repeatedly stated, in whatever he does and whatever his Government does, they are always guided by God... ("Uganda Argus," August 14, 1972)

This is how members of the Uganda government rationalize the strange and perplexing actions of President Idi Amin. Members of the government (who have no independent authority but are really the President's henchmen) have tried to convince the people that Amin is no mere mortal, but a prophet directed by the Almighty through dreams. This phenomenon is the key to understanding present-day Uganda, a nation whose leader is currently dominating the headlines with one new pronouncement after another.

Following the sudden expulsion of Israelis in March of this year came the expulsion of Asians in August. And before the world had recovered from the shock of this cruel, racist measure, Amin threatened to reduce Rwanda's capital, Kigali, to ruins within 24 hours if it did not expel the "zionists" who are undermining his government from their bases in the country. This month he accused Britain of plotting to murder him and gave its 17-man military mission a week to leave. A few days later came his dramatic announcement of the Tanzanian "invasion" of Uganda.

After the Israeli expulsion from Uganda there was some soul-searching here, with some people trying to find rational motives for Amin's action, in possible errors on the part of the Israeli mission. The events which followed proved that no rational explanation was possible. The factors were all irrational: Amin's personality, his suspicions and imaginary fears and his growing conviction that his is a divine mission.

This belief in prophetic visions appears to have guided Amin for many years before he seized power, although he gave no public expression to it. His successful coup in 1971 convinced him of its verity.

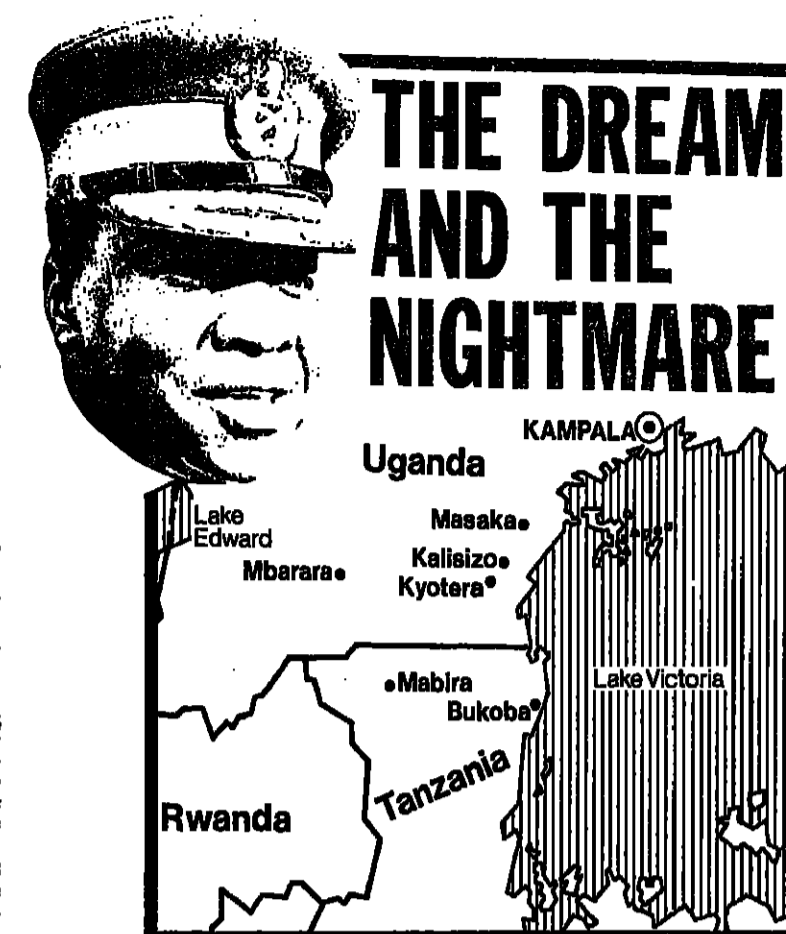
Idi Amin has neither the education nor the political experience of his predecessor, Dr. Milton Obote. He has been a military man from his youth, joining the British Army at the age of 17. There, he was known as a good sergeant-major and an excellent boxer.

Since his coup he has become a fanatical visionary, increasingly losing touch with the present political and economic realities of Uganda. A Moslem by faith, he devotes a considerable amount of time to religious matters.

It was at a religious congress in June 1971, that Amin disclosed that he had his first prophetic dream when he was still a British soldier. Tired after a long trek, he fell asleep, and dreamt that an angel of the Lord appeared before him. Among the angel's revelations were the date of his death and the fact that he would one day be President of Uganda. A year later, he told a gathering at Tororo that he had dreamt that all the Arab territories conquered by Israel would be liberated before June 7, 1974, "you wait and see if my dream doesn't come true," he added.

However, if the shrewd and politically experienced Obote failed miserably, it was a foregone conclusion that the new and inexperienced President Amin would not succeed. The southern tribes pressed for the re-establishment of their kingdoms but Amin could not take the risk of upsetting his principal supporters, the northerners.

Obote had at least enjoyed the support of the Nilotic tribes which formed the majority in the north - his own Lango and the Acholi numbering together more than a million people. Amin, on the other hand, leaned heavily on the Nilo-Hamitic tribes, headed by the Kakwa, which consists of only



UGANDA'S 9.5 million population, comprising 30 separate tribes, can be divided into two large sections: the Bantu-speaking group which makes up two-thirds of the population concentrated in the south, and the Nilotic and Nilo-Hamitic group in the north. The southerners are more advanced economically, intellectually and in political organization. The most important of the southern tribes is the Ganda, whose ancient kingdom, Buganda, was ruled by a Kabaka (king). The northerners' advantage was their militaristic character. Most of the soldiers in the British Ugandan Army were recruited from the north. The decentralized nature of British government in Uganda helped to strengthen the separatist tendencies, especially that of Buganda. On the eve of Ugandan independence in 1962 the nation was on the verge of total disintegration into tribes.

Obote's acumen and political skill brought about a compromise which was drafted into the constitution. Uganda became a federation of a number of kingdoms and territories. The primary task facing the government was to maintain the delicate balance among the tribes. Obote, as Prime Minister, managed this with considerable success until 1966, when he upset the equilibrium - and his own position - by revoking the 1962 constitution. Uganda became a military dictatorship leaning heavily on an army made up of northerners. It was part of this army which staged the coup which brought Idi Amin, the chief of staff, to the fore.

At first Amin tried to win the support of southern tribes, whose independence had been threatened by Obote's dictatorship. He showed special favour to the Ganda, and even arranged a state funeral for their former Kabaka when he died in exile in London.

Obote had at least enjoyed the support of the Nilotic tribes which formed the majority in the north - his own Lango and the Acholi numbering together more than a million people. Amin, on the other hand, leaned heavily on the Nilo-Hamitic tribes, headed by the Kakwa, which consists of only

40,000 persons. Furthermore, these West-Nile tribes were quarrelling because of the favoured treatment given to the Kakwa: the Madi and Alur felt slighted.

Idi Amin has surprised many people with his erratic actions during the 20 months that he has ruled Uganda. There is no rational explanation for many of his activities, from the expulsion of Israelis earlier this year to the war he is currently waging against Tanzania, according to one of Israel's experts on East Africa, ARYEH BEN-SHALOM.

After his coup Amin paraded himself and his regime as the answer to the mistakes of the radical leftist, Obote. He initiated a pro-Western foreign policy and took a liberal stance in the economic field. He even seemed to be paving the way for a dialogue with South Africa. Britain and Ghana were the first countries to grant him recognition. On the other hand, some of his neighbours - Tanzania, Zambia, Sudan and Somalia - came out strongly against him. Amin recognized the urgent need to fortify his position militarily not only for defensive purposes but also in the hope of extending Uganda's borders. The resultant drain on the country's resources led to a steadily worsening economic situation, with a drastic decrease in foreign currency reserves and shortages of basic food supplies. It was at this point that the conflict with Israel began.

There had been speculation that Israel had helped Amin in his coup. The idea originated with the presence in Uganda of an Israeli military mission - invited there by Obote. When Amin came to power, the mission continued to function in accordance with Israel's principle of cooperation with nations rather than with particular national leaders. In spite of Amin's personal request, Israel saw no need to reaffirm its recognition of Uganda, but it did accede to his appeals for greater economic assistance. Even here, however, Israel was cautious, refusing to undertake additional projects of any magnitude - such as the construction of airfields. Israel's reluctance to fulfil all Amin's military and economic requests

(Continued on page 6)

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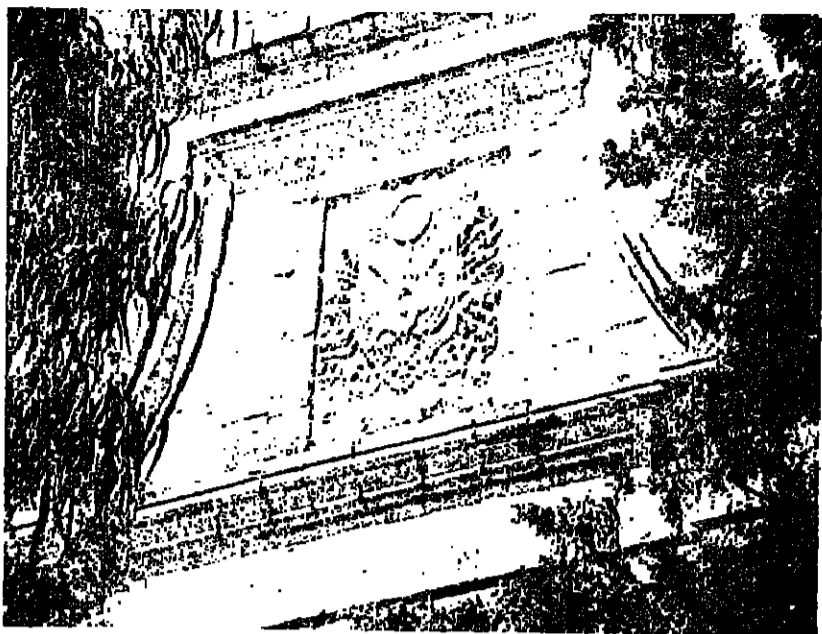
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Emblem of the Ottoman Empire on the "Ghost House," which is now the Jerusalem District office of the Ministry of Health. (Hubinger)

## Mahane Yehuda houses

(Continued from page 7)

floor, which he shaped like a turret. That top floor provided a view of Jerusalem that was unmatched at the time — absolutely breathtaking, according to the testimony of contemporaries. The turret was unfortunately destroyed in 1940 in a fire caused by an electrical short circuit.

The fire did not, however, damage the famous timepiece over the synagogue. Designed by Jerusalem's only expert on sundials, Moshe Shapira, and executed by him with the assistance of Levy's son and one Netanel Tfilinsky, it took the form of an upturned semi-circle with a rod at the centre to cast a shadow on the sundial. Above the edges of the sundial Shapira fixed two regular clocks for use on cloudy winter days, one set to show "European" the other what used to be known as "Arabic" time. ("Arabic" time was six hours behind "European" time.)

The clocks are no longer working, and the sundial rod has been dismantled and given for safe keeping to Levy's granddaughter, who lives in Jerusalem. The hotel is empty and deserted. But the house is still there, and so are the huge plaques which have always adorned the building. The inscriptions on the plaques, however, have undergone many changes and some of them now convey erroneous information about the history of the house. Thus we know, for instance, that Clock House was built several years before 1908, the date given on two of the plaques. This is

Levy died in 1922, leaving the house to his family. Since then, it has fallen on evil days, and today it stands abandoned, and virtually forgotten.

### Ghost House

ACROSS Jaffa Road from the Mahane Yehuda police station are the Jerusalem District offices of the Israel Ministry of Health. The large, stone house, half hidden by a high wall, served the Turks as a municipal hospital — to this day it carries, unnoticed by most passers-by, the emblem of the Ottoman Empire and was converted to its present use by the British.

For many years this building was widely reputed by Jerusalem-ites to be haunted by ghosts and apparitions, and people were warned to keep away from it. The health officials who inhabit the building nowadays seem never to have heard of the legend, for they shrugged off all inquiries about its origin. "Ghosts? Apparitions? Never heard of them." Not so a number of old-timers whom we approached for information on the subject. They knew the answers, but would not talk. They merely grimaced, shook their heads, and kept silent. It was as though they had vowed to take the secret with them to the grave.

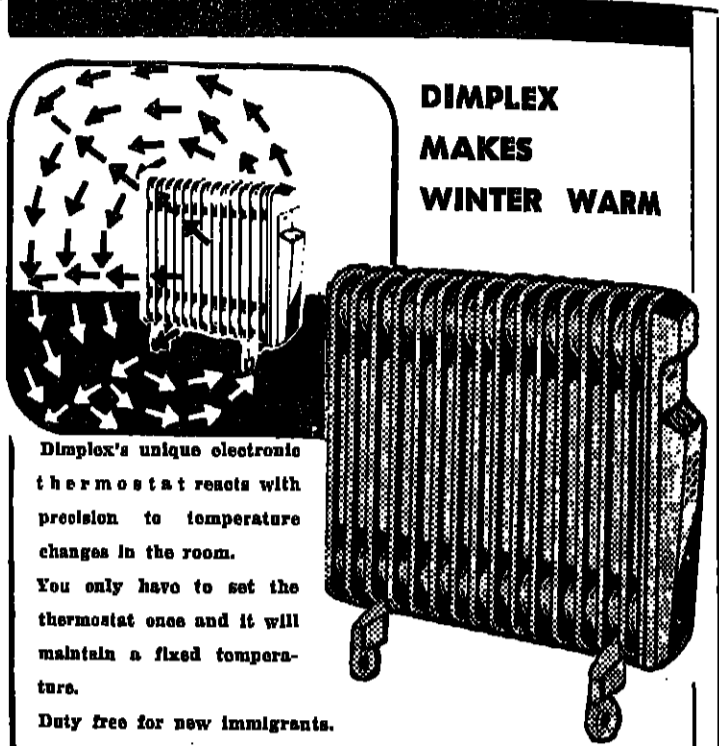
The basis of the legend is to be found, however, in the memoirs of Bertha Spafford Vester, who was brought to Jerusalem as a child of three in 1881 by her parents, Horatio and Anna Spafford, founders of the American Colony, and lived here for the remainder of her very long life. In "Our Jerusalem," published soon after the War of Independence, she recounts the story she heard from her mother of why the house remained half built for many years until the Turks completed it for the city hospital.

"It was being built, about the time we arrived, as the future home of a couple about to be married. The young man was the only son of an Arab Roman-Catholic family who lived near our home in Haret Sa'id-eh. Before the wedding took place he died. Mother attended the funeral services, where the actions of the heart-broken parents can be attributed only to wild and

uncontrolled hysteria. "The mourners gathered in the room where the dead man was propped up in a chair, and his lonely young bride was brought up to him, gorgeously decorated with jewels and flowers and wearing an elaborate brocade dress and the customary wedding veil. The 'joy shout' was raised by the mourners, or guests, and his mother danced before the couple, with a lighted candle in each hand, the traditional dance the mother and relatives perform before a bridal pair.

"It is my duty to dance," she repeated, and the guests joined in. "Yes, it is your duty," she said, and she finished her dance. She tore her clothes, gave the terrible death cry, and snatched the veil from the bride's face. "Then the corpse was laid in the coffin and the funeral ceremony held.

"Mother came home shaken by the spectacle. The violent demonstration of grief evidently killed the mother (i.e. the bride-groom's), for she died soon after."



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# NOBODY LISTENS

By Ephraim Kishon

THE other night I discovered by sheer accident that people don't listen. I don't know why, but what happened was this. I was sitting with my large family in Martin and Zion's new eatery, blunting my knife against a steak tougher than Golda. Zion held the kitchen, while a smartly-turned-out Martin minced between the tables honouring each guest with a few polite words. When he came to us, Martin bent over me intimately and whispered,

"I hope everything is fine, folks. How is our steak?"

"Terrible," I replied. "Glad to hear it." The boss made a slight bow in our direction, smiling contentedly, and floated over to the next table.

I thought this was an exceptional case of breakdown in communication and hardness of hearing. But then I came to the next stop on my round, the office of my newspaper. As I walked in, a stormy debate was raging over the reinstatement of Mr. Shapira. Zigi, the deputy editor, dashed up to me and asked me hotly,

"Tell me, did I or didn't I tell you that he would be back within three months?"

"You didn't tell me."

"There you are!" Zigi roared triumphantly. "See?"

They don't listen. That is, they do listen, but they hear only what they wanted to hear all along. The following dialogue is a common example of this non-hearing:

"How are you?"  
 "Lousy."  
 "Splendid. And the family?"  
 "I'm fed up with them."  
 "Well, that's the main thing. Drop in some day."

\*\*\*

NOBODY listens. Did you hear Mr. Sapir's last interview?

"Mr. Minister," the newscast reporter addressed him, "how do you explain that in spite of everything, the Israeli taxpayer pays honestly and uncomplainingly?"

"When I came home, dear, I didn't have any appetite, but the moment I tasted your Ru-

"I am quite aware of the problem," the Minister replied, "but as long as we have to bear the burden of armaments, there can be no question of changes."

The communications train appears to be running on very rusty rails, and people are talking like the average parrot or a somnolent tape recorder. Each one of us is a walking cassette playing back its stuff when a button is pressed. Small wonder then, that people don't listen.

A week ago I walked into the office of the paper's administrative manager and, like everybody else, asked for an increase in the amount they pay towards the upkeep of my car. The manager ran through the papers on his desk and then asked me casually,

"What are your arguments?"

I explained, "and besides, all that glitters is not gold, often have you heard that told; many a man his life hath sold but his outside to behold."

"The Treasury won't agree," the manager replied. "Let me look into it. Call me towards the end of October..."

\*\*\*

THEY don't listen. This could be a fascinating party game, to test people's recording capacity. You meet the country's greatest theatre critic, and explain to him excitedly,

"There simply are no stage rules, sir! You can invest a fortune in a production, engage the greatest stars, build the most elaborate sets, and the show is a complete flop. At the same time, a group of talented youngsters get together, borrow a few pounds from relatives, pick up a few actors off the streets, use no scenery, no orchestra, no anything and the show is absolutely dismal."

"That's right," the critic responds with enthusiasm, "talent is the only thing that counts. On the other hand..."

No one listens. If you don't believe me, dear reader, why don't you play a little game with your wife, and say to her in a flattering tone of an evening,

"When I came home, dear, I didn't have any appetite, but the moment I tasted your Ru-

manian corba, I couldn't go on with my meal." Thereupon the little wife blushes with pleasure and whispers, "If you wish, I can make you corba every day." Apparently it isn't the words that count, but the tone of voice.

"How's the movie?"  
 "At first it was a bit boring, but towards the middle it became quite unbearable."

"Excellent, I'll get tickets for it..."

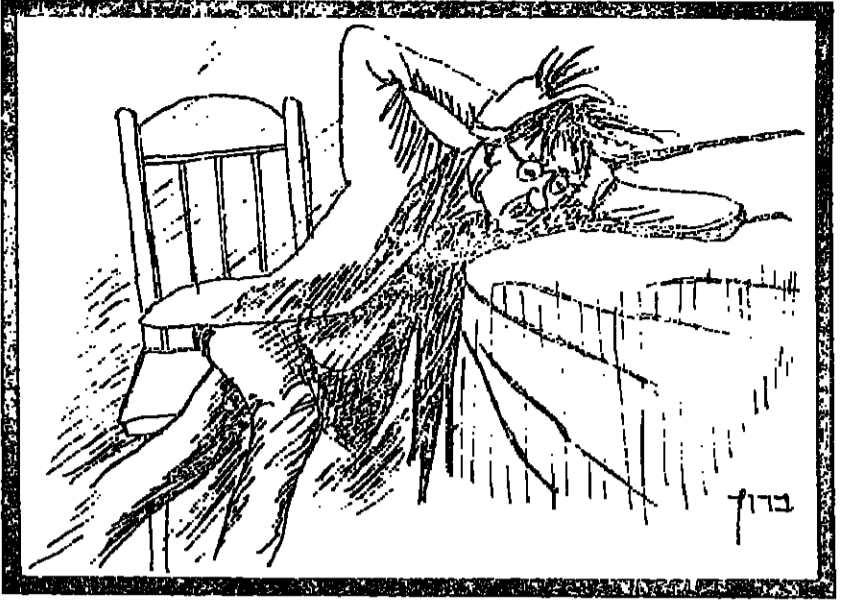
No one listens. A good example of this assertion is the classic complaint we made last week to a severe kindergarten teacher who made light of our Raanana's talents:

"My dear lady," I scolded her, "one smile of my little daughter's is worth more to me than all the world's troubles!"

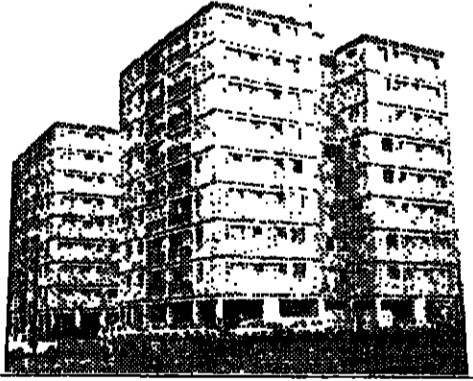
Just before the holidays, we stopped on somebody's corns at the post office. Sorry, we said, we did it on purpose.

Never mind, the victim answered, things like that happen. They don't listen to you. It's very sad.

Translated by Yohanan Goldinn (by arrangement with "Ma'ariv")



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# ETROG MARMALADE

AS from today, Hoshana Rabba, the etrog (citron) ceases to be the element of religious observance that it has been for seven days and can be applied to material needs. In other words, it may be

lavava and proceeded to eat their etrogim." According to some renderings, "They (the elders) took away the lavava from the children and ate their etrogim."

The statement raises serious doubts as to whether even the "ungrafted" etrog, which the punctilious Orthodox Jew goes to such trouble and expense to acquire in preference to the ordinary grafted one, is, in fact the true etrog. For the Mishna certainly assumes that the etrog is edible, and pleasantly so, in its raw state, and I do not advise any of my readers to repeat the experiment which I tried to see whether this is indeed so. In point of fact, the only etrog I know which is edible in its raw state is the unsightly one used by the Yemenites, claiming that it alone is the genuine etrog.

According to a curious passage of the Talmud, however, there is another drawback to eating the etrog raw. It comes in a most unexpected context. The Mishna (Shabbat 14:2) discusses which condiments may be prepared on the Sabbath, the general rule being, only such as are edible in their prepared state. In the subsequent discussion (folio 108 b) a certain Judah b. Habiba laid it down that, were it not for their outer casing, three articles of food would be inedible or dangerous, since they cause acute constipation, and it is only their outer casing which acts as the ne-



cessary laxative. The three casings in question are the white of an egg, the skin of

the radish, and the peel of an etrog!

Etrog marmalade is one of the specialités de la maison of our household. The fruit has to be exhaustively treated to get rid of its bitter taste but, needless to say what the Talmud regards as its laxative element—the peel—is used to the last silver!

L.I. RABINOWITZ

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eaten! This sudden change from the sacred to the secular world is actually the subject of a Mishna (Suca 4:7), which states that when the ceremony of Hoshana Rabba was concluded in Temple times, "Immediately the children cast away their

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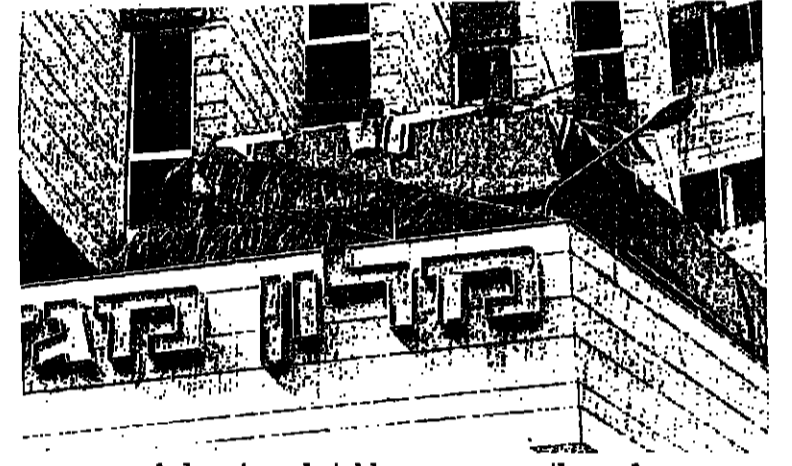
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MELNIK ADV. LAKOVICH



Communal succa in Ramat Eshkol, built by 40 families living on Rehov Mevo Tiran.

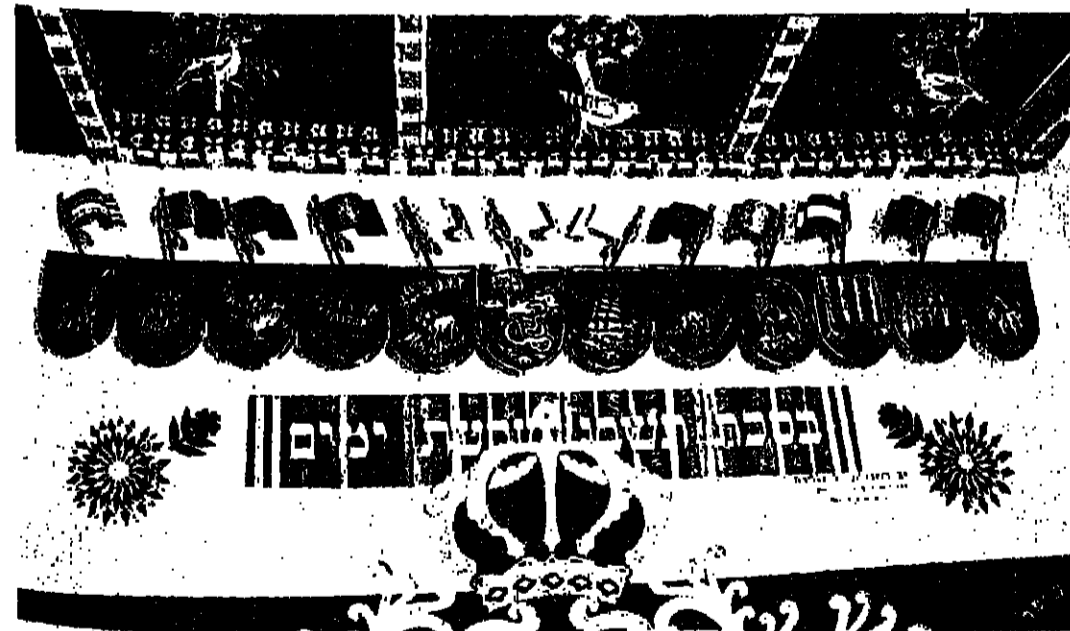
Jerusalem annually takes on an outdoor look for the week-long Succot festival, with thousands of its residents eating in huts built on balconies and roofs and in backyards.



A downtown hotel has a succa on the roof.

# THE CAPITAL'S SUCCOT

This north Jerusalem shikun for religious families has special balconies, so that the residents' succot can be under the skies and not under a roof.



Detail of decorations in public succa, Mea Shearim. The shields and flags represent the 12 tribes. Fabric, drawn by sign on north street, can enter for a small admission fee.

Photos by David Posner

Succa of Israeli family living in building owned by the Ethiopian Consulate, on Rehov Hanavi'im.

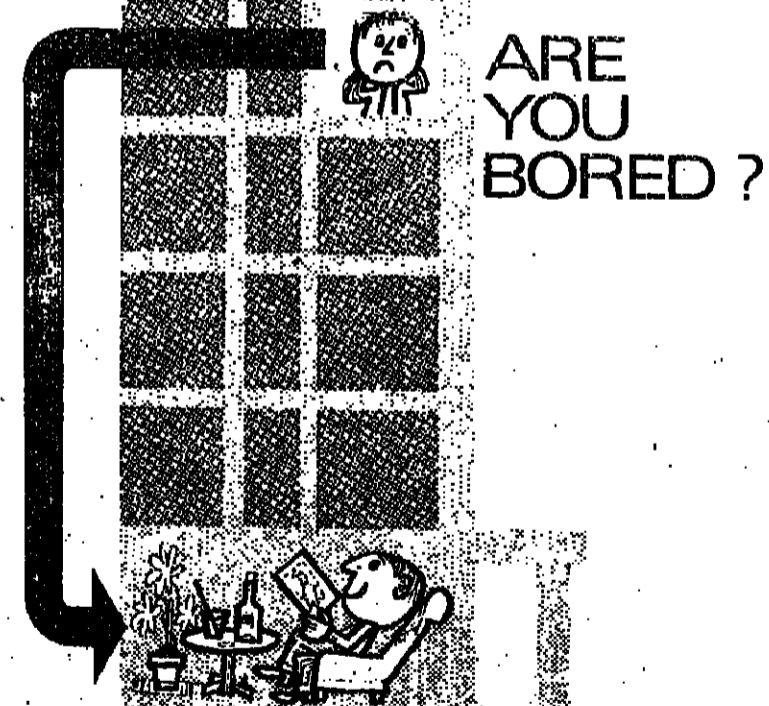


Courtyard of Batel Yisrael in Mea Shearim has many succot



Bnei Akiva girls dance in succa opposite Western Wall.

(Mike Goldberg)



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# Pilgrimage to the Wall



Together with Shavuot and Pessah, Succot is a festival of pilgrimage. In modern days, many thousands of Israelis come up to Jerusalem for the *aliya v'regel* — the pilgrimage which now goes from the railway station to the Western Wall. Here are some scenes from this year's pilgrimage, which took place on Monday.

Photos by MIKE GOLDBERG



Hands reach out for torah scroll, while one young man kisses it.

Father and son with shofar, which is often seen at aliya v'regel pilgrimage although it has no real part in Succot rituals.

# Ancient aqueduct to Jerusalem

"Whoever has not seen the rejoicing at drawing of the water has never seen rejoicing. These words in the Talmud help us to conjure something of the scene in Jerusalem on the second day of Succot in the time of the Second Temple when, before the eyes of the assembled multitude, water was ceremoniously drawn from the Gihon Spring at the foot of Mount Zion and added on the altar. The Gihon Spring is one of the ancient sources of Jerusalem's water, described here by Dr. MENASHE HAR-EL, of the Hebrew and Tel Aviv Universities.

ANCIENT Jerusalem never wanted for water, either in time of peace or in time of war. It would seem that the art of utilizing every available source of water, so essential in arid countries, was well developed in Eretz Israel in Biblical times. It reached an especially high degree of sophistication under Jewish rule, when great amounts of water were required to fulfil the tenets of Judaism — such as the laws relating to cleanliness and purification — and to meet the needs of the huge numbers who made the pilgrimage to the Holy City three times a year.

No other city in the Judean hills was so favourably situated, both geologically and topographically, for the maintenance of a good water supply, and the entire planning of the city and its environs was done with an eye to the utilization of all possible water sources, both above and below the ground.

Rainwater was collected from rooftops, and drains along the outer walls of buildings led the run-off into cisterns cut in the rock. Water was collected in the pools constructed with the aid of dams, along the valleys inside the city and ditches leading from outside the walls helped to supplement these reservoirs.

**Exploiting springs**  
Springs from the surrounding countryside were freely exploited. Perhaps the most famous is the Gihon Spring, which flows through the Kidron Valley to the east of Jerusalem. When King Hezekiah, at the end of the eighth century B.C.E. was faced with the threat of siege by the Assyrians, he made a plan for conducting the waters of the Gihon into the city through what is now known as the Siloam tunnel. The outward flow of water from the spring was sealed up, and the water re-channeled through a tunnel over half a kilometre long, whose construction is recorded in II Chronicles 32. The famous Hebrew inscription recording this great engineering

achievement, discovered in 1880, is now in the Istanbul Museum.

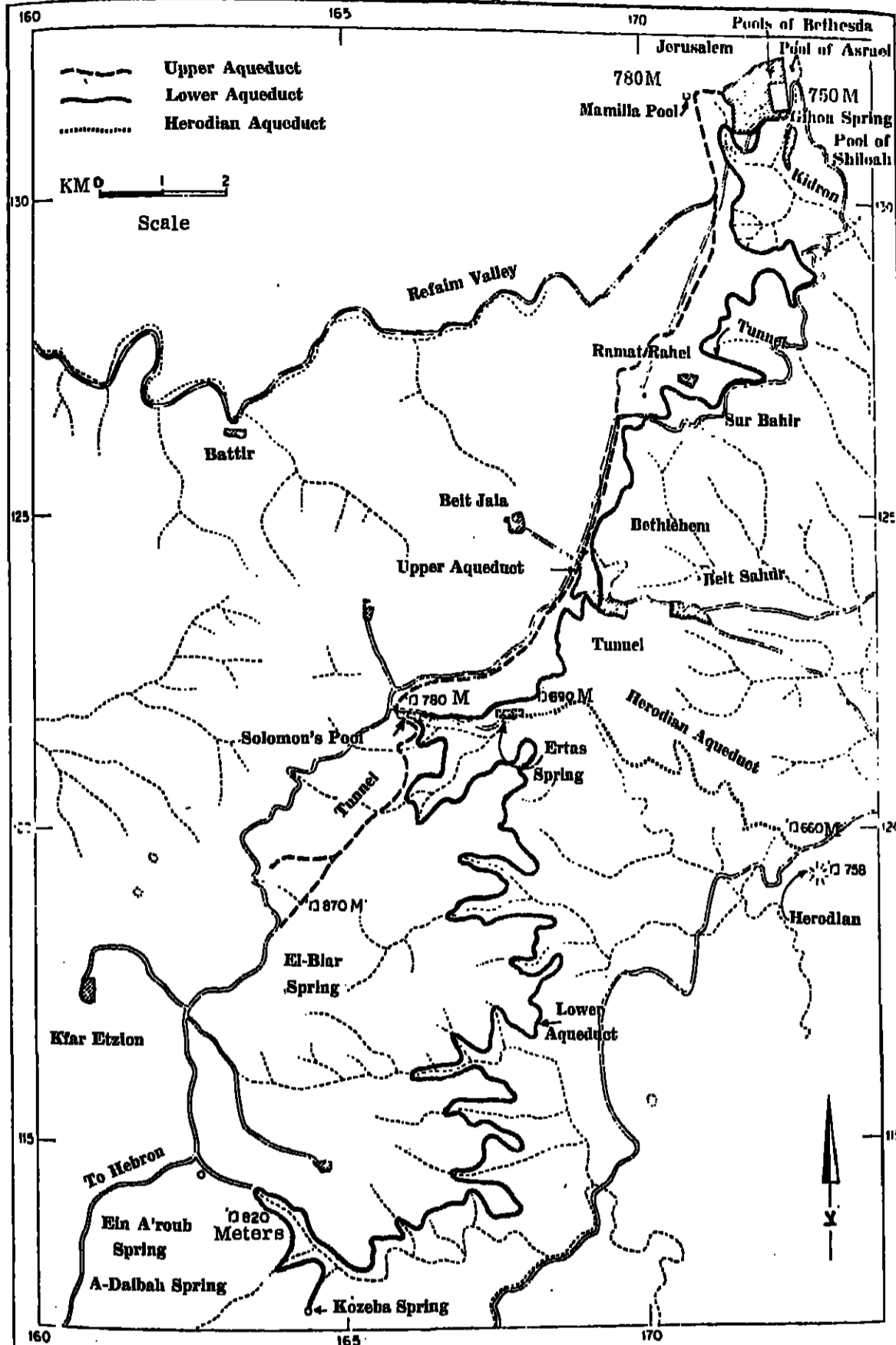
Another source of water for the capital was the Ein Rogel; but the elaborate of all its water — and indeed the entire system — were the two aqueducts leading from the north and south of the city.

The lower aqueduct collected the water flowing from the Ein A'roub springs into a pool with a capacity of 20,000 cu. m. and partly built with foundations of lime, and partly of stone slabs, the channels and conduits until it reached Solomon's Pools, which were situated between the A'roub springs and Jerusalem. As the crow flies, the distance is more than 10 km. The aqueduct had to traverse 15 valleys, and to maintain its level as the pools, and the length to this point is 18 km.

The water of the lower aqueduct flowed into the Pool of the Pools, and the aqueduct itself was not noticed until it was discovered at the edge of the lower city of the road.

**Resuming the tunnel**  
The lower aqueduct tunnel leading from the Pool of the Pools to the Temple Mount, where it is still partly visible in the centre of the steps leading up to Yeshivat Hakotel. From there it led over Wilson's Bridge and along the Street of the Chain, entering the Temple Mount through the Chain Gate and finally depositing its water into a reservoir at the southern side of the sacred area.

Once through the outer wall of the city, the lower aqueduct took a fairly straight course to the west of the Western Wall, where it is still partly visible in the centre of the steps leading up to Yeshivat Hakotel. From there it led over Wilson's Bridge and along the Street of the Chain, entering the Temple Mount through the Chain Gate and finally depositing its water into a reservoir at the southern side of the sacred area.



The final section of this aqueduct cut across the north and west of the Hinnon valley and through the Birket al-Sultan pool, or Pool of the Snakes, turning back on itself at the foot of Mount Zion, outside the southwestern wall of the city. Here, at four points above the road, can still be seen traces of the clay pipes which were built into the aqueduct by the Mameluk or Ottoman occupiers of Jerusalem.

**Tunnel**  
An underground tunnel takes the spring water from Ras el-T'd 2.5 km. along Wadi el-Biar, with shafts allowing water to be drawn up to water the orchards and vineyards on the surface. Then for about a kilometre an open channel leads north to enter a hillside. A kilometre further on, the channel debouches into an excavated ditch which runs right up to Solomon's Pools. Here it collected the water of the upper pools and carried it along the main road to Jerusalem, to the west of the lower aqueduct.

The upper aqueduct was not only shorter than the lower one: it was also straighter, and largely subterranean. Along the stretch northwest of Bethlehém and south of Rachel's Tomb, it passes through a syphon over a kilometre long, constructed of stone piping, some of it still visible just east of the road. The pipes were intended to traverse the Bethlehém valley so that the aqueduct could reach the Upper City. This it did via the Mamilla Pool and Jaffa Gate, its final destination.

Who built the two aqueducts? King Herod (40-4 B.C.E.) appears to have been the first ruler of the country to conduct water over great distances, using techniques developed by the Romans. Jerusalem expanded considerably during his reign, and the growth of population demanded increasing supplies of water. Herod's engineers had already had gained experience in the Jerusalem area with the aqueduct from the Ertas springs, east of Solomon's Pools, to the Pool of Bethesda, north of the Temple Mount. The aqueduct from the Temple Mount, leading to the Temple Mount, must have been of inestimable value to the million or so pilgrims who made the journey up to Jerusalem three times a year. Evidence that the water was conducted to the main forecourt of the Temple — the *azara* — is supplied by the Jerusalem Talmud which, describing Ein T'an, one of the springs of Solomon's Pools, in Yoma 31,71, says that it lies "23 cubits above the floor of the *azara*."



Tunnel leading from Solomon's Pools south of Bethlehém into the Upper Aqueduct, which brought water to Jerusalem.

Mount Herodion, as well as at Jericho, Caesaria, Masada and other places.

**To Temple Mount**  
The lower aqueduct, leading to the Temple Mount, must have been of inestimable value to the million or so pilgrims who made the journey up to Jerusalem three times a year. Evidence that the water was conducted to the main forecourt of the Temple — the *azara* — is supplied by the Jerusalem Talmud which, describing Ein T'an, one of the springs of Solomon's Pools, in Yoma 31,71, says that it lies "23 cubits above the floor of the *azara*."

Some scientists hold that the lower aqueduct was built by Pontius Pilate during his governorship of Eretz Israel from 26-35 C.E. They base their theory on a statement by Josephus in his "Wars of the Jews" that Pilate "raised a second furor when he spent the money of holiness called *korban* to excavate a water ditch from a distance of 40 parasangs." But a project of this magnitude seems to us to be more typical of the imagination of Herod, the man who constructed a magnificent Temple, and great palaces and towers, who enlarged Jerusalem and who excavated aqueducts in other parts of the country.

At the end of the Second Temple period in 70 C.E., the population of Jerusalem was approximately 200,000, and it was at this time that the lower aqueduct came into full use, the major part of the water it carried going to the Temple Mount, the surplus to the Lower City. Originally the aqueduct started from Solomon's Pools; the section from the A'roub springs was added later.

**Fort built**  
Some time in the Mameluke period (13th-18th centuries), the fort of Qal'at al-Burak was built at Solomon's Pools to safeguard the flow of water through the lower aqueduct to Jerusalem. But the thirsty local farmers persisted in their depredations, and in 1620 the Ottoman rulers had clay pipes laid inside the waterway. In 1902, the Moslem Waqf replaced these with iron pipes, which were also damaged beyond repair. After World War I the British Mandatory authorities installed a purification plant, including pressure filters and a chlorination system, at Solomon's Pools, with a pump to send the water on its way to Jerusalem. From 1928 onwards, they provided new supplies for the capital from other sources. After the War of Independence Jewish Jerusalem obtained its water from wells in the coastal plain until it was connected up to the national water carrier, which now fulfils the needs of the Old City as well.

During the rule of Hadrian, in the second century C.E., Romans lived in Aelia Capitolina and the Upper City, and the towers of Phasael, Hippicus and Mariamne, preserved at the orders of Titus when he razed the Temple and the city walls, were used as a fort by the Tenth Legion. The lower aqueduct, by-passing the Upper City, was useless, and the engineers therefore constructed the upper aqueduct to bring water to the western hill and the Upper City. Several links of the syphon in the upper aqueduct bear Roman names and the stamp of a Roman centurion.

The upper aqueduct continued in use during the Byzantine period, when Jerusalem had a population of about 80,000, most of them living in the vicinity of the towers and the Holy Sepulchre. There is no information about the use of the lower aqueduct at this time.

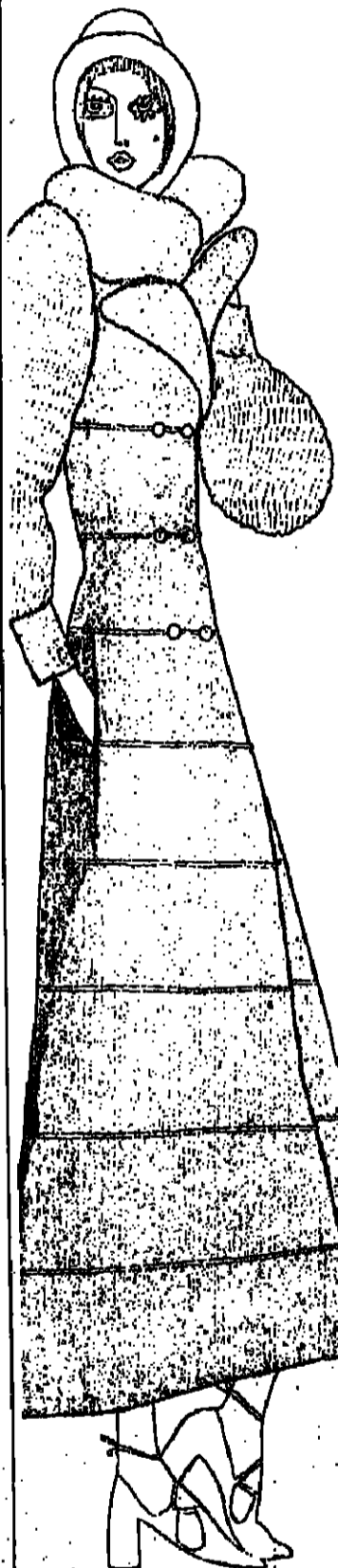
From the end of the Byzantine period onwards, the employment of both channels depended on the power and stability of the government. When the city was prospering, the aqueducts were brought into operation; in bad times, they were taken out of commission.

During the Moslem period the population shrank to 30,000 and the upper aqueduct was cut off. It is possible that maintenance of the lower one was also regarded as too costly, since farmers living along the routes of the aqueducts damaged them in the process of drawing off water for their own use.



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# Simple, well-cut range by new designer

by Catherine Rosenheimer

Jerusalem Post Fashion Reporter  
TEL AVIV.

LYDIA About was "discovered" by Ted Lapidus as an 18-year-old student in a Paris fashion school. Today, two years after her arrival in Israel, the local fashion market is having a chance not only to discover Lydia, but also to buy her clothes: her most recent made-in-Israel designs were launched at the newly opened Creperie de Toune Restaurant in Jaffa last week.

In the interim period between graduating from fashion school and emigrating with her family to Israel, Lydia worked for Lapidus and Jacques Esterel and later as an independent designer working on collections for ready-to-wear manufacturers as far afield as Paris, Los Angeles, Istanbul, Milan and Brussels: most of whom she continues to work with now that she is based in Tel Aviv.

Her clothes come firmly in the category of better ready-to-wear: all the winter collection is made in wool jersey, models are clean and simple in line and well-cut. Predominant are bold, yet subtle, colors: pastel pinks, blues and yellows, though there is plenty of navy blue, scarlet and emerald green for those who prefer bolder colors.

The tunic dress is strongly featured in Lydia About's new collection: made in plain, uncoloured jersey with edges contrast-stitched, the cut is like a short tabard with

sides completely cut away to just below the waistline. For day wear the tunic looks good with any casual roll-neck sweater; for evening she shows it with a long-sleeved Banlon blouse, cuffs edged in Macrahou feather trims in colours graduating from pale pink and blue through to beige.

The range includes many variations on the pants suit: suits with flaring jackets cut on smock lines, with brief, tailored battleship jackets or cardigan-style tops, collarless and with sleeves and bodice insets in contrast-colour Banlon. There are lots of "little" dresses for the daytime, they clean A-lines and use of inset panels in different colours reminiscent of Courreges. One of Lydia About's best models — and reportedly one of the best-selling too — is a trim coat in bright yellow jersey, edged all around with matching stitching, tie-belted and with a deep vent at centre back.

### LETTER BOX

## Attache case

REFERRING to Helga Dudman's article about the attaché case complex, I would like to add a feature of my own experience with that box.

After having worked for a couple of years for an Israeli Company abroad, I was given by my colleagues an attaché case as a farewell present.

When I arrived in Israel I was approached by a young man who was about to leave Israel on a similar assignment abroad, asking me whether I would be prepared to sell him the case.

I was only too glad to get rid of the box and sold it to him for the token amount of IL20.

After a few days the gentleman returned and asked me whether I would be prepared to take the case back, refunding him the IL20, which I naturally refused.

G. BAE TJKVA  
Kiryat Yam, Oct. 19, 1972.

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Smart pants suit (left) in beige wool jersey has wide-cut pants, narrow-out cardigan jacket; bodice insets are in smocked Banlon whilst softly cut sleeves are also in Banlon. Price IL265. Centre: smock blouse seen in a short-sleeved jacket with raglan cut on the shoulders. The suit comes in grass green with white trims or navy with pastel pink, costs IL339. Typical of a whole range of simple yet interesting day dresses in wool jersey, this one (right) has puff sleeves, comes in scarlet with red and blue polka dot sleeves and collar, in blue-green, yellow-green or brown-beige combination. IL195. All three from Lydia About's collection.

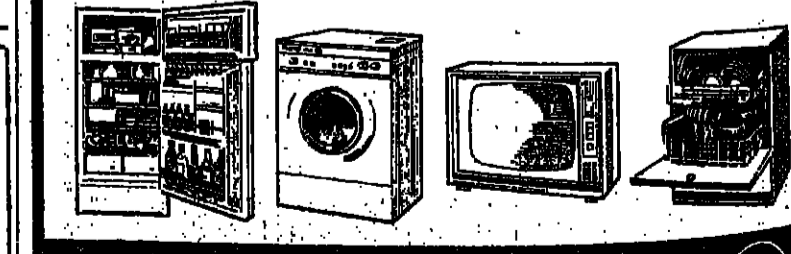


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# THE MOST FANTASTIC PERIOD IN YOUR LIFE

By Helga Dudman  
Jerusalem Post Magazine

OUT of every hundred young girls who come here as immigrants, 99 of them — it is safe to say — troop like lambs to the university or an office in a big city. Perhaps one of them in the 14-20 age group, decides to go into the army; since there is no great pressure on girls to do military service the decision to go into uniform is unusual. The Army spokesman will not disclose the number of new-immigrant girls now in uniform.

I know of two such cases. One is a girl who came here at 18 (without her family), finished high school, and joined Nahal with great enthusiasm "because that's where all my friends were going, and since I'm going to live in Israel, I want to experience exactly what they do. I don't want to be different; I want to continue my studies later, when my friends do."

The second case turned up right under my nose, in my own office — a well-educated American girl of 20 who hobbles fluently in Hebrew, though her reading and writing are weak, and who is a living counter-argument to all the complaints and platitudes so often voiced by western immigrants. I will call her "Dottie."

I used to cry all the time at the kibbutz when I first came here," Dottie told me. That was in 1968, when she arrived as a volunteer. "I cried, and telephoned home all the time. The food was terrible, and the people were terrible, and there was fungus in the bathroom. My mother — she was absolutely wonderful — said that I was the most spoiled girl she'd ever seen. But I told her that I was going into Nahal — that was something I made up myself. And I'm very stubborn."

**Only one left**  
That first kibbutz experience was not happy. "It was Sherut la-... the professional program, which I hear is very good. We were about a hundred American girls placed in three different kibbutzim. They promised us as much as we never received, and I wrote letters to my parents. Out of that group of a hundred, I think I'm the only one still in Israel."

At that time her friends were mostly Americans; "And I didn't care for that." She was determined to live here, but not in an American environment: "I wanted to be one of the Israelis, and I wanted to do army service as they do." Which was far from easy.

For one thing, poor Dottie was by then considered "over-age" — nearly 21, three years older than the members of the *gavna* she eventually joined. There were about 30 in the group, all from Haifa and Jerusalem, all in a closed circle of eight years' friendship. "At the beginning they were very nice to me, but you can't help feeling shut out from people who've known each other for so long. A few couldn't understand what I was doing there. Being older was also something of a problem, though in a way, at 21, I was more of a child than they were. I think I somehow went through my childhood all over again. But the last half year, when we were at a new settlement in the Jordan Valley, was fantastic. I worked very, very hard — sometimes 12 or 13 hours, in the kitchen on the night shift. I worked hard for my own satisfaction. Sometimes, especially earlier, I got so fed up I wanted to leave. It was pure luck that I hung on. Something made me stay. By then I didn't care any more about the primitive conditions and was way past being bothered by fungus in the toilet."

"When we had a final party at the conclusion of the first part of our service, I and the officer in charge were the only ones who received presents. I was so happy I sat there during the party and cried and cried. It's very difficult to describe. Anybody who hasn't done this has missed a fantastic period in their lives."

**Dislikes city life**  
Dottie dislikes city life and would go back to a border settlement "in a minute." When her outpost becomes a regular kibbutz, which may be in about two years, she may join it again. There is much talk about this — especially with her fiancé. "I met him in the Army. He was born in Tel Aviv but went to a kibbutz five years ago, and he's all for kibbutz life too, though he'd like to try life in the city for a while. But of course, first he must finish his army service."

She regrets that she is not called to reserve duty. Few Nahal girls are, and besides, she has an special skill. What about further university study? (She finished one year of college in America, where she "wanted to major in psychology" — thus hewing much more to the American norm than she has business opportunities.)

Dottie feels strongly that she does not want to take the American role of attending university here without serious academic intentions and on easy financial terms. "When our group was in the Golan Heights, I remember some of my girl friends actually crying because they didn't have money to study. And for the boys it was even worse. I couldn't bear the thought of having it all made so easy for me — my parents certainly have enough money." I asked about the frequent complaint by American students that integration into Israeli student society is difficult.

**Understands Israelis**  
"I understand the Israelis completely," she said emphatically. "Who wants to bother with some long-return-home rate. Still, there are quite a few like her who now feel unqualifiedly happy in this country." She added, "And she's not spoiled."



Volunteer has a breakfast break from vegetable picking while doing a stint at Kibbutz Yotvata near Eilat. (Rubinger)

and added, "Don't think I wasn't try — for some mysterious set of reasons which sets them apart from themselves. They're not, for the usual reasons — business. My father will be retiring in five years."

She does have an older sister here, who came "because I talked her into it." Is she, too, settled in the country? Dottie answered with great reluctance. "Well... She's a complicated girl with quite a few problems of her own." And she added, even more reluctantly, but nevertheless firmly: "And she's not spoiled."

Being young and single, Dottie is in that category of American immigrants who have the highest return-home rate. Still, there are quite a few like her who now feel unqualifiedly happy in this country.

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BAUER WAPSHAVSKY

## Memorial service for Mother Aline Batut

A MEMORIAL service for Mother Aline Batut, who helped establish the Hebrew-Arabic uppan of the Hebrew University's Martin Buber Centre for Adult Education, was held at the Sister of Zion Convent in Ein Karem last week on the first anniversary of her death. Some 200 people gathered to honour the memory of the former

Mother Superior of the Ecce Homo Convent in the Old City of Jerusalem, who had devoted her life to furthering the cause of Arab-Jewish understanding. Among them were churchmen including Anglican Archbishop George Appleton; Dr. Douglas Young, President of the American Institute of Holy Land Studies in Jerusalem and Rev. J. Schoneveld, adviser on Jewish-Christian relations to the Netherlands Reformed Church. Dominican Father Bruno Husar celebrated the mass, and memorial addresses were delivered by Rev. Schoneveld, Dr. André Chouraqui on behalf of the Jerusalem Municipality, Hebrew University student Salim Khoury on behalf of the students of the uppan of which he is a graduate, and Mr. Kaiman Yaron, Director of the Adult Education Centre.

Mr. Yaron said that two great ideas had guided the course of Mother Aline's last years: the matter of a rapprochement between Jews and Arabs, firmly expressed in the creation of the uppan which today is one of the most meaningful points of coexistence in Jerusalem and the aspiration to correct the historic injustices of Christianity towards Judaism. "Her two great loves — of peace and of Israel — were in her eyes the loftiest manifestations of the faith of the believing Christian," he said.



In the Madame Gres salon: Mala Rubinstein admires mannequins wearing the radiant Shmiera look with dramatic, flowing, tricolour evening dresses from the Gres collection. Shmiera is based on a delicate, porcelain-pale foundation with blushing accents of singing pink transparent cheek-colour. Deep, smoldering eyes and lips in clear, strong, vibrant pink. Mala Rubinstein reports from Paris that colours, besides being eyes and lips in clear, strong, vibrant pink. Mala Rubinstein reports from Paris that colours, besides being eyes and lips in clear, strong, vibrant pink. Mala Rubinstein reports from Paris that colours, besides being eyes and lips in clear, strong, vibrant pink.

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The new Jerusalem Theatre bills its opening season, which starts formally next week, as an "explosion of the arts." To find out just what this is supposed to mean, PHILLIP GILLON visited the imposing edifice on a Talbieh hillside, and brought back this account.



WE entered the great auditorium on tiptoes, with all the exaggerated deference of late-comers to a concert, because, on the great stage of the Jerusalem Theatre, Lukas Foss, the new adviser-conductor of the Israel Broadcasting Symphony Orchestra, was putting the orchestra through its paces in its first-ever rehearsal, in what may become its new home.

"See that wooden shell?" whispered Len Edelstein, the assistant director of the theatre, "It cost us \$1,130,000. This morning is a big test for us: if Foss and the Orchestra are satisfied with the acoustics, we'll have them for about three concerts a month."

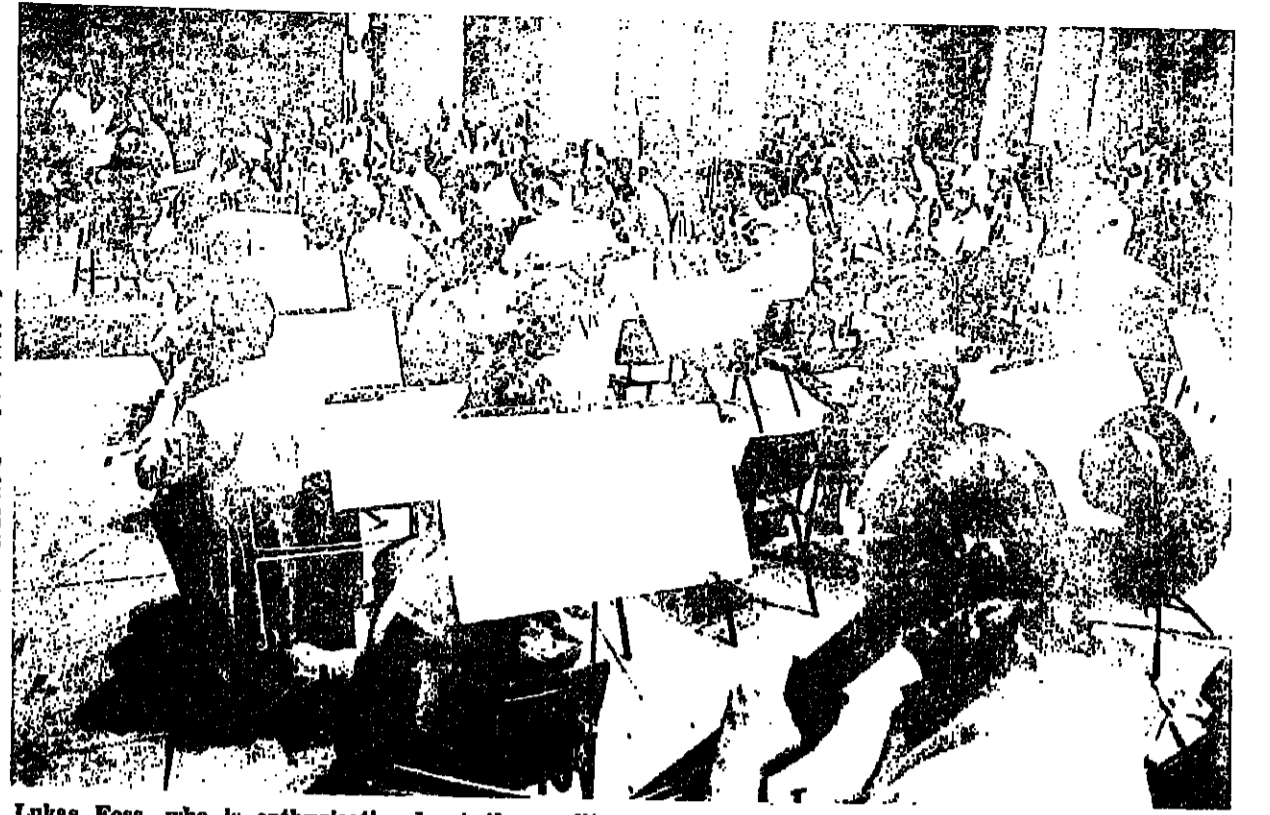
Our tiptoeing and whispering seemed to be superfluous because in the foyer outside the auditorium, somebody, to judge from the sounds, was banging away with a sledgehammer at a wall, and somebody else was trying to break pieces of modern sculpture into even smaller pieces. Later we were to find that these guesses were not far off the mark; busy art lovers had succeeded in coordinating with the orchestra's first rehearsal, the setting up of an exhibition of paintings and sculptures, by the Association of Painters and Sculptors. If something modern and electronic were being practiced, the noises off might have helped, but they did not really go with "Scheherazade," and every now and then Mr. Foss raised his head and started in his seat, like the ghost of Hamlet's father upon a fearful summons.

Otherwise, he seemed to be the gentlest and most sweet-tempered of conductors; he rewarded good playing with warm compliments in English, German and French,

Marathon concert. At last Foss called for a coffee break and came hobbling off the stage — the hobble, he explained, was caused by some sort of disc trouble, which began after the Stravinsky "Marathon" he conducted in the Hollywood Bowl in Los Angeles. "I was all right through the marathon," he said, "but it caught up with me on the plane back to New York." David Frey, a former lecturer in English and Tel Aviv University, who has given up the academic life to become public relations coordinator, box-office manager and jack-of-all-trades at the theatre, announced that he also suffered from back trouble, and rushed off to bring in some of his pills, guaranteed to provide instant if not permanent relief.

We could not find the star dressing-room intended for Mr. Foss' use on concert nights, but used an unoccupied office instead. Mr. Foss was in rhapsodies over the theatre.

"It's a beautiful place: I love it. The sound seemed fine from where I sat, but of course I can't tell about the rest of the auditorium. I'd like the theatre to become our home: I want to do all our work here, even recording if that's technically possible." Len Edelstein assured him that the technical arrangements could be made.



Lukas Foss, who is enthusiastic about the auditorium, conducts rehearsal of Broadcasting Orchestra. (Mike Goldberg photos)

"I'm delighted to hear that. I'm hoping to make recordings to put out commercially; there's a big American company interested, and if this works, we'll get an international name. The orchestra's full of new people; there's lots of enthusiasm and talent."

Mr. Foss hopes that the biggest bang in what the theatre describes as its "explosion of the arts" will be the orchestra's Bach Marathon. He explained that this will be quite different from anything ever seen or heard in Israel. For five hours, they will produce Bach music of every kind — symphonies, chamber music, songs, anything and everything — with nothing formal about the affair; people can join in the singing if they like.

'A Bach trip' "It's not a concert at all, not a social event, there'll be no official intervals, people can walk in and out whenever the fancy takes them. It's what Americans call a trip — a Bach trip; it's like having a bath in Bach. In America, these marathons have been great; they've brought youth to music. I hope we'll do the same thing in Jerusalem."

Whether the staid concert-goers of the Capital will react positively to this iconoclastic form of worship of one of their supreme gods, is anybody's guess. But Foss is not after them as much as he is after a new audience from among Jerusalem's teeming thousands, particularly the young.

THE Bach Marathon, rather than the premiere of Haim Hazaz's "End of Days" next Monday night — which presumably will be one of the social and dra-

matic highlights of the 25th anniversary year — typifies the new spirit ranging through the Jerusalem Theatre. The magnificent building is somewhat reminiscent of Pirandello's characters in search of a purpose. Jerusalem has no repertory theatre company of its own, to make use of the building. Over the last two decades, many hopeful theatre companies have blossomed for a while, and then perished with a great deal of heart-ache for the lovers of footlights and greasepaint, and financial loss for the sponsoring "angels." Was the failure due to lack of a home? To lack of financial support? To exaggerated deference to rabbis and to committees which frowned on anything that would not have amused Queen Victoria?

Whatever the reason, or combination of reasons, Jerusalem has been a heartbreak house for theatre companies, and much work will have to be done before the Capital develops a company worthy of the building. Much of the criticism of the theatre has been based on the argument that the \$1.12m. spent on construction could have been better used to develop a repertory group. Yet there is something of the chicken and the egg about this talk, because a good company would have needed a modern theatre.

Meanwhile, the building is there, and the present management has wisely decided to use it to the full, although many activities may seem somewhat off the beat of conventional theatre. The Israel Broadcasting Symphony Orchestra which has for so long had to pour its sweet sounds up into the great funnel of the YMCA, is certainly entitled to play in an

auditorium where it will be heard by the audience as high, and the rehearsal seemed to confirm that the theatre will provide the answer. The Batsheva and Bat-Dor dance companies have succeeded in turning a Cinderella of the arts into one of our fairy princesses; they too will welcome the opportunity to perform in so elegant a home. All kinds of other entertainments, some bright with promise, others reminiscent of offerings to development towns by the Histadrut Culture Section, will keep the chandeliers alight every night of the week, except Fridays.

What's available "Part of our problem," says Len Edelstein, "was to find out what is available in the arts in Jerusalem. For instance, an immigrant from Poland via England, trained a group of youngsters in Kiryat Hayovel. They call themselves the Jerusalem Community Theatre. They adapted an English play for poor neighbourhoods in London into 'Haguel', which did very well at the Khan. We'll be happy to have them. We'll cooperate with everyone."

He hopes to attract all types of audience — culture-lovers, students, soldiers, tourists, middle class and poor, young and old. He sees the great building as holding an invitation to the arts in one hand, and to audiences in the other. Certainly, in dull, entertainment-starved Jerusalem, where the only thing to do with visitors from overseas on nights when the orchestra is not playing is to feed the brutes, the theatre is going to provide a lively addition. The competition of television? Edelstein does not

(Continued on page 23)

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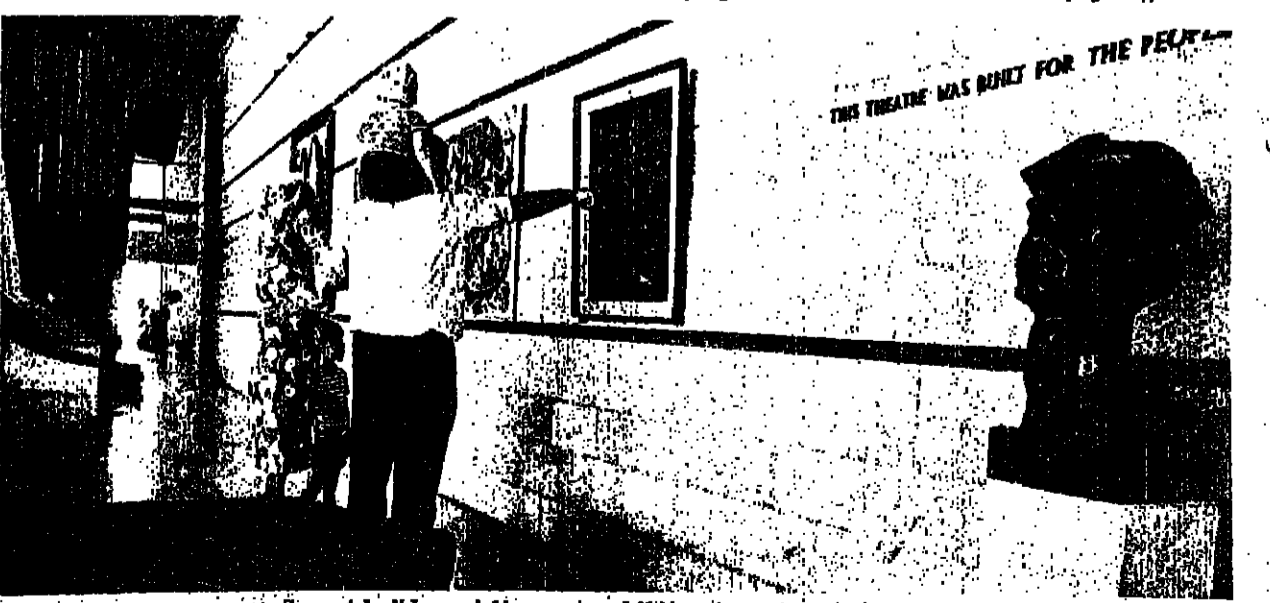
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